Thursday Eve 2/6/75 Barn

We talked at the 5:30 meeting about certain aspects of the Barn and its surroundings. We talked about a few people who wanted to volunteer and so forth. There might be some more. I would like to meet tomorrow at 5:30 to talk about details of assigning certain work to certain people, whoever wishes to volunteer about that. Is that all right, Robert?

ROBERT: Yes, that's good.

MR. NYLAND: Yah. Then we can go into detail and talk about it.

A few words before we start talking about Work. We finished with Boston, three days, and now finished with New York, three days, altogether six meetings. I hope they were useful.

It is very difficult sometimes to judge about what is taken in and how far-reaching such an influence can be. As you know, I meant them as seminars for the group as a whole, for those groups. We will see what to do with the Tuesday group in New York. There was not enough response from them as far as I could see. I do not know the real reason. We have to talk about the moderators, about perhaps we should change or how we should improve. As far as Boston is concerned, we got the first state of their Monday evening meeting of this week. There are some good things in it and also some bad things. It makes me think every once in a while how terribly difficult it is to communicate certain ideas in a certain form, sometimes when it may even be for the first time or even if it may be for the hundredth time. How little one really listens to it and wants to adapt them, and it will take some time before such a change in a person's flexibili can really take place, of being open about looking at ideas as we discuss them, from their standpoint, either coming to the conclusion that it is adaptable, that it is right, that is is actually something that belongs to us and can be used for Work itself in describing it or when there is certai argument and a disagreement that also one should become much more free in discussing it. And it will take quite some time, I THINK, before we start to loosen up. It's a matter of growth. I would like it faster than it is going, but

that is probably my viewpoint, and I judge many times by the way I would do things. For instance, we talked about the appearance of the Barn of something that it is our own for this group, that was this afternoon at 5:30, and I tried to say in a few words what I really had in mind to make this Barn and the surroundings, including Amity where we really also live a great deal and which is definitely a part of us, leaving out the so-called activities barn, which is not ours and I hope we only occupy that temporarily until the different things with the Town Board have been straightened out. But I would like to see the feeling about this, that you can take a certain pride in what we are doing and what we have. And the judgment is that when new people come in, that is people who don't belong to us, but come really partly out of curiosity, partly from helping us with what we are doing, sometimes quite strangers to many of you and maybe friends of mine who are interested in what we are trying to do. And I try to look at this Barn and the surrounding, parking lot, and all the different things as if I am in their place and see these kind of things which we are doing look through their eyes. And it's not always easy for me to imagine or even sometimes when I hear remarks about it which of course can happen every once in a while when those who come are friends and have a certain position in life, and they start to compare then with what we are doing with what they would like or perhaps even are used to. And of course it logically refers also to fathers and mothers who come here for different people who happen to join this group and who sometimes are a little negative about it because they don't know what really ails some of their daughters or some of their sons. And perhaps they have an idea that they should be quite different, that they should a very good position in life, make enough money, be independent, and if they want to visit a little barn like this once in a while it would be all right, but when it comes to devoting time and staying here and living in a little hovel, and in poverty, and that there is really no particular reason why they, looking at their offspring, should behave in that kind of a way and having had probably ideas about they should be, dependent upon their own position

and what they think about life and what life actually could give them. You see it is sometimes quite difficult to explain to them why a person can have an ideal. And when that ideal is not always understood, it becomes criticized, and then practically every thing becomes criticized because it is not only then the people who are here; it is the way we are and the way we take care of things. And I am quite sensitive about such impressions, and I don't think it is right that they should go away with the wrong impression. It is all right to have an impression, but it has to be an impression of a certain kind of, I call it, a culture of the group, a certain level on which we want to live and on which we communicate with each other, and what we represent as persons interested in an ideal which means, really, an ideal in the application of one's life, and as a result a kind of behavior that we manifest. And I have to say once in a while that we are not even up to par, and that many of us lack respect for such people who are strangers and who do come and of course leave with their own impressions. And it's not always palatable to me to hear about such impressions they receive and then perhaps even start to talk about it with other people completely outside of us. It has to do with our idea about Gurdjieff and the influence Gurdjieff can have on our lives and the way we wish to live together, and with understanding, having an aim, trying to sacrifice a great deal of what we call selfish desires for the purpose of the creation of something that is civilized to say the least. And it's not always that, and we sometimes are really quite, I would like to use the word, acting like monsters, not like good human beings, not like beings who have a certain savoir vivre, but they are sloppy, not attentive to people who deserve much more respect. With that in mind I have been looking as I have done many times at the Barn itself, at the way we keep things, at the way we allow certain junk to remain in certain places without any rhyme or reason, perhaps being lazy about putting it somewhere else, perhaps being handicapped that we don't have room, but there is still a great deal that can be done

and I will now tell you we are going to do that. This group has to have a certain level, a civilized one, a level where it is necessary that we could even become an example of good behavior. I don't want a hippy bunch. I want a good group, not even commune. I want people who are active in activities for the sake of maintaining something that is worthwhile. And each person must really start to look for themselves, not only at their poverty. I'm not talking about that. Poverty can still be clean. It's not that we don't always have the money. The only excuse I can find is that we have not much time, that we undertake a great deal, and for that reason we cannot always do what we would wish to do.

So, this particular weekend we will start on that kind of campaign, and that is why I would like to meet tomorrow at 5:30 to talk that over, where to begin, with what, and how, and make a list of the different things that are within our means and that we can actually do something about it so that we as a group, if you have any feeling for that, can be proud, reasonably proud, that we wish that what we are living in and what we are using is really up to a certain level, also of respect itself. I say it in these kind of words because perhaps partly I am the cause of it. You all know that I cannot see very much. I can see enough to walk around. I can come close and then perhaps can see more clearly. It will change, but I have a handicap for the last four years, and it is time that you not only understand that but also that I become dependent very much on certain people who could help me and I hope want to help me, not me, for the sake of being representation of Gurdjieff as a group. You see, I don't want people to become stiff, and have a smile on their face which they don't mean. I don't want any hypocracy. I want simple honesty, to be what we are, not too organized, not to have too many rules and behave like Little Lord Fauntleroy. I want people of course to remain open, and to be able to express themselves and feel free to do that. But what we need is a very definite aim, both for ourselves in one's own life and as a group. And I think it is worthwhile to try to strive for that because what else will we

do? Do you want this group to go under in sloth? If there is not enough attention paid every once in a while, and particularly for those people who are young and don't really know, and perhaps because of their bringing up are not familiar with it, and of course it's fairly easy for me to say such things because my own little culture of my youth is quite a number of years old, and I remember many conditions under which I was brought up and what we considered decency. ¶ I know that at the present time that kind of a level is a little bit diluted, and there are many reasons why sometimes why our youth is not always what they should have been because we are very very loose in behavior, in morals, in way of thinking, in not wishing to do certair things because we are lazy and we expect handouts from the government, and if we cannot find work we go on welfare. And whatever other reasons for the economic conditions there are, of course we are subject to it and also we do suffer because of it. When the suffering is like it is and when life in general is very superficial, and when there is a reason for many people to live just on the periphery and have all they have in mind is to be able to make some money or some kind of respect, but remain selfish, and that relationships are not understood and easily broken, and that one does not want to make any attempts to really make something of it but almost immediately when, for instance, a marriage doesn't work out, to get a divorce, instead of making, time and time, attempts to keep on finding a way. And of course when there is that kind of an atmosphere, that makes it very difficult if you read the literature and put pornography on the foreground because it happens to be good business, it's quite idiotic how we lose really something that ought to exist and don't want to exist, have it exist any longer because it is too difficult. ¶ I say this in connection with Work on oneself. If the conditions of ordinary life are not conducive in that sense at all, and they are detracting you from that what you wish to do, it's necessary to Work more, to really buckle down to that what ought to be done regardless of the difficulties under which you happen to live. That is what I want to tell you be-

cause it is only worthwhile to maintain this group at a certain level with a very definite desire that Work is Work and has a meaning and that it is definitely a reason for building out of ordinary personalities at least the beginnings of the semblance of a soul. Of course we can claim for that that we know, and maybe many of the people will not believe that. As far as I am concerned it doesn't matter what others believe, I do believe in it. And if others can believe in the same thing, then we can work together.

If we can consider Gurdjieff as a kind of a master or a person who has been, you might even call that, sent from above to help to wake us up, then I think there can be a communion and a communication and a very definite wish to work together for one's own life and for one's own sake. When that doesn't exist, I've said many times we are like loose sands and when the storms come of ordinary life, this group will disappear.

I wanted to say that because it is in that connection, to illustrate how difficult it is to maintain for oneself a certain principle and how many times you need more than patience to be able to continue and to retain within yourself a wish for self-development. When one talks about spiritual life, and one loves to philosophize about the possibility of an unfoldment and then does not give anything to that kind of a flower and forgets many times even to give it water and not too often put it in the sun or cover it when the wind comes, then what will you expect of any kind of a garden when we want to grow such flowers even including heaven-fruit? And I think it is necessary once in a while to talk about that quite seriously. So I'm talking to all of you quite seriously about the maintenance of this barn and the surrounding of the Barn, the parking lot, the different things that we have to do, and if we can do it mutually with enough volunteers, with enough people who feel it is worthwhile, (I cannot expect everybody to feel that) as long as there are some there will be enough indication of the direction we wish to go. I would like very much more to have different people who are more and more convinced that Work is for them, that

they honestly can say, "That is a guide for my life, and I want to try to continue with it because it is worthwhile," that they become much more outspoken, that they actually take a position for themselves in the eyes of others, that whenever there is any loose talk, that it is stopped; whenever there are untruths told, that somehow or other, someone says, "Shut up," that there is that kind of ~~strikes~~ STRENGTH, that there are some of us who take that kind of an attitude and will help others then because there ought to be much more strength among us, at least among a few of us. ¶ We all have our faults, and we all make mistakes, and we all are idiosyncratic. There is no possibili of getting away from that. But we can within the assumptions of that kind of knowledge of ourselves still establish something that it is much more worthwhile than we have done. And, as I say, perhaps it was my fault that I could not control it sufficiently or that such things of course take time and/sometimes I'm a little over-patient, but all of that comes, you might say, from a good side of giving each person a chance to see that they can fit in and that I let them, every once in a while, continue ~~with~~ IN that direction and then come to conclusion that it doesn't seem to work out. Well, that is the conclusion that/oneself ought to come to, and I don't want to be the person to tell them that they are not right for this,/that and the other. That is not my place. The place for that is in each person's own conscience, and Work on oneself starts really with the development with one's conscience, not the mind. The mind becomes an adjunct in the beginning. ¶ After a conscience start to function, there is really then the place for a real consciousness with a conscience then insists that there has to be a consciousness, and that consciousness is not at all ~~is not at all~~ in the way one's ordinary unconscious mind is functioning. That, you might say, is the next step. The first step is conscience with impartiality. The second step is consciousness with simultaneity. And that is the growth. And so we cannot just assume that there is going to be consciousness without having gone through the first step of conscience. It's the same way as saying, you want to build a soul, you have to have something to help you; first, in connection with your ordinary life -- that

is the Do Re Mi of Kesdjan. Then in connection with the beginnings of your soul life, that is the Sol La Si of Kesdjan. Then there is the transfer to the Do Re Mi of intellect, and then the crown of an intellectual body is the Sol La Si itself, which means the possibility of leaving this particular realm of self-consciousness and going over into cosmic consciousness. I don't want to explain that any more. I've talked about it ad infinitum, and almost making a great deal of a nuisance of myself, of wishing to explain constantly what do we mean by Work.

All right, for whatever that is worth! And whatever tapes there exis and cassettes that can be used, I still hope you will use much and much more.

What do we want to do with this Barn? Fix up this kitchen, this room Fix up the hallway. Sometimes it's too much of a mess. Fix up the office. It is not decent enough. Fix up the library. Make it so that it can be useful with lights and all that. Fix up the surroundings. Fix up the entrance room. Paint here and there. Get curtains for this room. For the office. For the library. Take care of my office upstairs. All the different things that are around. Fix up that what is needed. Transfer where we can put work better. Like, for instance, the old candle shop. Use it. Work on Firefly. More volunteers are needed. We don't get enough. There is not enough work or devotion. We cannot always pay for such things. Don't think that we have a big tree full of fruits, all you have to do is to shake it, and there they all, the fruits tumble down on the ground, so that you can just pick them up. We are not in that position. We are not sustained by a nice American heiress with money. And I don't want publicity for that reason of trying to get money from different sources. We wish money to come from us when it is actually given with an intention for this Work. I don't want any outside money. I don't want any loans from a bank which are impersonal. We want money that is clean and open and well given. I remember how Gurdjieff took his money when it was given in the right way and how he returned it when he didn't want it, because he said it was dirty. And I think he was right. Either we make this kind of

a thing, let's call it, a success or a good attempt, with that what we produce, in the form of whatever you can spare, in the form of whatever you can give of perspiration, of your sweat, working, for yourself, willing to sacrifice and to help, a wish for an ideal that you can conceive of and that you believe is worthwhile working for, working with cooperation and helping each other in that sense so that we are independent and can maintain ourselves within our means.

Many years ago I had a friend who owned a very large organization, and it was expanding. It was a very large business. He had many things, not only a couple of factories in which he made certain things, but his father had an idea that he should be independent, and so therefore any kind of a thing that that had to be used and was used for purposes of sale or for premiums had to be made by themselves, and so they organized a variety of different factories and different stores, quite a number in different sections of the country. And I remember I worked with him for some time because I loved the man who was the head of it. And they got into difficulties because of over-expansion, and there was only so-called one way out: borrow from the bank, and pay high interest. And there was enough collateral to make it safe. And I remember a meeting in which he had the different people, heads of departments come together and discuss this. And he said, "There is another way of doing this. I don't believe in banks because they have no heart. We have a heart, because this business is ours. Each one of you has some property, mostly in the form of a house maybe. All of us will mortgage our house which we own to the hilt and you get the money. We put it all together, and then we can save this business." That was the right kind of money because it was earned by each person because he owned that property, and that he could mortgage. And so that's the way that business was saved. I'm sorry to say he died, and after a couple of years, after his death, the organization came in the hands of the banks, and after a few more years it folded.

I mention these things because it is close to my own experience,

and I know the value of money, where it comes from, and when it is given from the right source. This is why I talk about it. We want to earn that what we are aiming for by means of giving that what we can spare, and each person can contribute to the extent that he can give. But whenever we do anything like activities, like having a school, like having any kind of a form of work in which we cooperate, we don't do it primarily for commercial purposes. We do it because we have an aim of wishing to Work together, and that aim is the most important thing for us, I say again, not to make money primarily. We need money to live because you have to go to the Big V or the Grand Union and get your groceries, and you need something to fix up your house, and who knows what you need when you have children. But that is not what I mean. I mean it is the attitude of looking at it, how much actually can at certain times can be spared for an overall aim of the group, and if one feels the necessity for wanting to maintain this because, after all, what are we talking about -- the development of the possibility of any one of us to be able to continue to live after he dies and the preparation for building a soul to continue with this life in the eyes of the Lord and becoming gradually more understanding about the total aim of the existence of life now apparent as far as this earth is concerned and our then little group as some people who keep on having an aim, wanting to find out the reason and the meaning of their own life and why they happen to be here, and perhaps fortunately have found a little bit of communication among some who can understand the reason for wantir to cherish an ideal.

Maybe now we talk about Work if you like.

If you don't, it's quite all right because we can always overbridge it. I will tell you what I felt in Boston, and what I felt in the last three days. In Boston there was a group who had met for quite some time. Everybody knows the history of Boston, different people meeting at certain times, severa people leaving for other places, very difficult to maintain even the level of the group itself. But constantly a certain influx of people who do know and

hear about Gurdjieff and became curious, and then the necessity of some to take the lead and answer and even in that, difficulties, because those we sometimes count on have different reasons, and some of course do leave, because they have to or because they don't believe any longer in following what Gurdjieff says about Objectivity. And so in going there I tried to cement together, to bring together a little bit of such a group as to give them, as far as my knowledge is concerned, a little more insight of relationships of Work and description of terminology, and to place a certain emphasis here and there, and to eliminate it from there where it was not really needed. TRYING ~~Try~~ to talk about Work, you might say essentially, not only in determining the particu lar language, but also giving an explanation of the concept and the reason why one could become interested in Work itself if one could only unerstand the function of an "I", and wishing to talk constantly about that kind of creation as an objective something which then could become useful, helpful, could become a guide, could actually, I called it last night, become a counselor. Something of a certain kind of a nature, not necessarily like a person because the quality of an "I", when it exists, is like something that happens to be as an entity of a combination of all kinds of energies and sometimes perhaps not having the kind of a form that we are familiar with, when we talk about personalities, but which nevertheless could have a certain force and such a force functioning in a field could extend and then exert an influence on a human being when he was in the neighborhood of that and under the influence of that kind of a force An "I" is very much like a Magnetic Center outside of oneself. Talking about magnetism, about that what is a force which we cannot even see, but only happens to be because of a combination of certain elements together which then create among themselves as molecules a certain possibility of attraction. And because of that, extending ~~the~~ THAT KIND OF AN attraction to the outside world, as if that what makes up the molecules are not satisfied and constantly ask for themselves to become more known as it were in themselves and giving off that kind of energy which we call magnetic and which can only be measured by certain very definite instruments. And going over from that into electronic forces existing about

which we really know extremely little, but we have many names to indicate our lack of knowledge, because after all if one talks about electricity, and one says, "what is it?" oh, it happens to be within atoms of elements and in that there are electrons, and those electrons they go around the nucleus, and the nucleus has in it positive elements, and that what circles around it are the negative electrons. And the positive ones we call protons, and there are also electrons negatively in that kernel so that there is a balance between them. So because of that there is an attraction so that the other electrons can circulate around them in an ellipse form in different layers. And we go to great length to explain the system of the elements. Already since the time of Mendeleev and Lothar Meyer we know something about that, and charts have been made of it, and atomic structures, and the weights, and indications by Niels Bohr and people of that kind and Arrhenius. To illustrate what we really then know and what we do know now and then you ask, AND what is an electron?" And the answer is, "It is electricity." And so the whole explanation comes back again to, what is a molecule. Well, a molecule is a molecule. But nevertheless certain things exist which have an influence, a nd maybe it is sufficient to have that influence without being able to describe the source.

Much of religion and belief in God is that one is under a certain influence without being able to describe what good God looks like. When one talks about spiritual unfoldment one talks about certain forces which are within a person which cannot be determined in the terminology of matter but which nevertheless in combination with each other as perhaps particles of matter and then becoming in relation to each other vibrating with each other within a certain conformity as prescribed by a law, causing then certain rates of vibration to extend to the outside world. Or say it differently, as a certain state of emanation, emanational quality I call it sometimes, of that what is within a person or within any kind of a field in which there is motion and activity, that that form of emanation revolving or evolving around each other causes a certain force to go to the outside world, wishing as it were

to expand, but not being able to go together and separately then representing that what was the force within the emanational entity, became ~~Pekin (?)~~ radiations, and perhaps cosmic or any form of radiation, dependent on the name where they came from and sometimes described by that where they were going. ¶ We don't know a bout those forces because we are not living in that kind of a realm, and we haven't reached the state of emanation. At most we are subject to radiations, and such influences we try to assimilate and try to make out of them a new emanation. It is often the same way with the Ray of Creation, coming from the Sun Absolute as a form of emanation, radiating out and crystalizing at certain points and forming there emanational entities of which the earth is one and of which each human being is one, and each part of a molecule becomes one, and each atom and each electron becomes one. Repeating constantly that same kind of a pattern as coming from above from Absolute into the different forms of dimensionality, then acting in accordance with that what is the inherent value in the property of themselves. ¶ This is what takes place when a man starts to grow up and finds that he has certain forces which he cannot deny and which he cannot further explain. And the constant struggle that is for wish to settle that question of ignorance is his striving in search for that what is really the key and the answer to that kind of condition for himself because he knows that he can radiate but he doesn't know the source. It is the search of that source that really is of concern, that is the concern of esoteric knowledge, and whatever you want to call it now and whatever kind of name you want to give it as a religion, and whatever starts to crystallize out in religion as a dogma and a doctrine, how often it becomes affected by the ordinary state of radiation and remaining satisfied by just describing that without then having any further wish to find out the real source of all source, or that what is Magnetic Center with Magnetic Center; or as we sometimes say, essentia essentiality. And that is the kind of an aim that we are concerned with and try to work it out for ourselves, and that is why we need help. Because what one does not know, someone else perhaps might know, and it is not possible always to contain within one little item like a human being all the knowledge, even that

kind of a knowledge which belongs to the total world and is really fundamentally caused by the emanations of Mother Nature.

(Cassette turned)

But of course I don't want to make this any kind of a little bit of a scientific lecture. We are much more practical. We deal with that what we can use at the present time without even understanding why it happens to exist. And so we go in the direction of sensitivity and finding out more and more of that what exists which was closed to us when we started, which was there when we were very young because we were not covered as much as we are now with all kind of coatings and to take care that such coatings, as we say, under the influence of an "I" could become transparent. It is really exactly the same as making an attempt to dig into one's self first so that was is of course essential, but not stopping at that essence section and even if such essential qualities have sunken deep into this earth, the earth of one's body, to try to bring it up first, to see if there perhaps is the solution to that what we say the 'GRUND' of all things existing, the fundamental cause of all things which happen to be alive. And not finding it there, still getting stuck in all kinds of outer forms of behavior and then trying to translate from such behavior what is really the principle of our forms of living and why we are the way we are and why there even are such coatings, and why it is so difficult to become essentially sensitive to that what takes place in other people. You see, why we talk about wanting to work together is actually to show to each other what we are in that kind of reality of an essential essence, because since we have been able to see fundamentally what a person is, he can become one's friend, and we do need friends in this kind of Work. We want to have different people investigate for themselves whatever they find worthwhile in this world, in the way they happen to live it, and bringing to it all their different information and the talents, an the wish for further research, and the encouragement they can give to each othe and when one falters, he can be helped by someone who's still standing. This kind of wave, it is like a rate of vibration of a group as a whole, if you coul see it that way, because here we pretend sometimes that all of us are standing and we don't. Many of us are sitting down, and some are even crawling on the

floor. But there are some that could stand up for a little while. Then they also go down, and then they have to help in that going down in telling those who are on the floor or halfway, to give them encouragement so that then that rate of vibration of the group as a whole actually can continue to take place and that from the group as a whole there is ~~the~~ a continuation of a sound which is produced by that form of vibration. This is the advantage of a group, but it also implies that at any one time one must wish to help someone else because when you are standing and you are forgetful that there are others who are not standing and perhaps have a desire and a wish to stand up, or some who perhaps are crawling a little too much because they are too much attached to the earth, perhaps as a result of selfishness, perhaps as a result of not wanting to get up because of laziness and lack of interest, then there is a necessity of helping such a person to get up and maybe sometimes in such a process, helping someone else up, you go a little bit lower because the strength is too much that you have to give to someone else. We learn by that kind of sacrifice if we actually care for each other. And in order to be able to give we wish of course to have a sound that really is not subject any longer to vibration. That's what we call the absolute sound of existence, which is not any more the vibration rate we are familiar with. It is a totality of an octave, which has become one and in which the different rates of vibration are matching with each other, so that then it is totally filled and then it produces because of that level of being, a sound which belongs to it. You see a description of an atom with the different layers of electrons, at certain times, the ring of electrons closes up and then that kind of an element becomes stronger than any one of the other elements because it is then no longer subject to the ordinary laws of chemistry of destruction. That is the kind of thing that I believe is possible for a group to be, as it were, that all the different places are filled by the manifestations of different kinds of members, and that for a group is exactly the same as what pertains to the consideration of mankind as a whole because there is a requirement for mankind, particularly since it has a particular, let's call it, ~~it~~ ordered to be that way. It is something that is insisted upon by the

forces which are higher than Mother Nature herself. It is ordained that at any one time, all possibilities of behavior and expressions of life allowed as far as the earth is concerned, in the atmosphere created by Mother Nature, have to be lived at any one time all together simultaneously, and we are talking about THAT because that what applies to the totality of mankind applies also to a group because a group, as such with a purpose, is limited to that which the group is supposed to manifest and therefore the different members of the group all have to have a totality of the possibilities of an expression belonging to the group itself in relation of course to the group's aim. And that therefore that what has to be done by a group has to be done by the different members. But no one can do everything and there need not be the simularity of even each person being the same. There has to be a certain substance that is made up of a totality of heterogeneous elements which then, when they are joined together, become a homogeneous unit. In the same way each person who works, will fulfill a certain function in the group, and that what he does need not be done by someone else. But what the other person is doing, the first person need not do. And when both are actually Working, then there is a unity between the two, extending after some time to all the members of the group. This is what we call the solidarity of a group, understanding that each person must in his own way and belonging to his personality, Work to the best of his ability, and not always having to imitate what someone else is doing, but knowing that someone else is doing it because he isn't doing it and whatever he is doing, the other person need not Do. That is really the strength of a group.

I tell you an experience of that kind. After Gurdjieff died, we wanted to do something. There were some of us who had felt very much that we lost something. And so we organized twelve people who for one hour would read All & Everything for forty days and assigned to each person of the twelve one hour and twelve hours later another hour. And so the reading of that book wherever those different people were of the twelve, one was always reading, and the reading of All & Everything was made continuous. And that brought us so close together that we would almost lose our life if we couldn't make it on

time, and we had to rush maybe and just get in on the line because if one had to start at two o'clock at night, there could not be any emptiness for the person who had read from one to two, and when his task was over, it had to be taken by the next person, somewhere else, wherever he was. But at any one time during those forty days, All & Everything was being read. I use that simply as an example. Maybe, you know, I've said it before, PERHAPS. I do not remember. But it illustrates what I mean. The dependency on each other, being able to count on each other, not because of friendship, but because of a common aim, the wish to maintain that at a certain level, and not to fail, and to do everything possible to help to maintain it, come hell or high water. But to have an attitude towards that what is the aim that one agrees with, with the twelve forming that kind of a fellowship for a little while, as I say, for forty days, and of course one hopes that when it is being done, that somehow or other Gurdjieff's spirit was there and that he was present to such reading and almost I would say jokingly that when one was finished, he would look up on his little list and see who was next and then he would go there and attend to that what he had started, and was continued by us in a very meek and weak way, nevertheless, principally, in an absolute sense, honest. I wish to see that when we, as we can grow up, and that there gradually can be developed among us a certain relationship which is based on that form of solidarity, and is comparable within oneself on the solidity of a man, because that's exactly the same principle that one forms within oneself, one's own solidity, one's own strength, one's own foundation, on which a person must build his Kesdjanian body. That in that solidity which is in an unconscious state of matter simply concentrated in a certain way together, there is already a root which is given by Mother Nature, which root when it is planted in that solidity is the Do Re Mi of the Kesdjanian body. And that all that is necessary for a person who wishes to grow up, seeing that what is ahead of him and what is then, you might say in store for the possibility of that kind of spiritual growth that he takes care of the roots of the Do Re Mi, which is an unconscious state, and then

when it starts to grow up, that the FA is on the surface of the soil of his own solidity, to use that kind of an image. And that ~~when~~ WHAT he wishes to do by means of Work is really to give to that what is a root the possibility of a continuation of life growing, into a little stem, representing the Sol La Si of his Kesdjanian body.

The same kind of picture belongs also to the soul itself, but I would almost say the flowers are much more beautiful. I do not know to what extent we ever can reach that kind of a state of wishing to share. I do not know how a person can really develop in a wish to become a man, but also [illegible] to recognize that what others are trying to do and to make room for it and allow it to grow, and even help at times to make it grow when it is necessary if such a growth happens to be in a period of drought and no rain, and no particular food, and that there may be even hunger, that then one goes and helps to see what can one do to establish the right conditions for the soil of growth of that what is worthwhile. How much we will be able to do as a group/I say I do not know. I only know this, that when I start, and with my own Work try to build, that very soon there are one or two or three who start to understand this attempt, and when they themselves have within them a similar kind of germ, they are encouraged because they see that something is being done, very much the same/as I have mentioned Belcultassi before, realizing what he was, wishing research to find out what others were and then coming to conclusions mutually accepted and in that sense obtained objective knowledge. Because whenever any kind of knowledge is acceptable to many people, the chances are that it becomes more and more objective. Whenever in science/there is an adaptation of a working hypothesis, the more people accept that hypothesis as a means of explanation of certain phenomena taking place, there is a certain point at which that hypothesis becomes an axiom. And it becomes axiomatic when the totality of all people using that/working hypothesis do not find anything wrong with it, and then the objective knowledge makes the axiomatic truth.

This is the growth of a group among ourselves. Every once in a while I hope you will pray for that because the aim is worthwhile and when you can adhere to it and in wishing to do it you will feel quite deep down within yourself that you are making the right kind of an attempt even if it is a little bit difficult to maintain it or even sometimes in being a little over-critical, you start to look at yourself and you see how impossible even small attempts are. I say many times, "Don't despair." I like to use the word "disaspirate". Don't run into the disaspiration, in which of course that what is aspiration is that what you wish as a hope is negated. Don't lose your patience because one will in time, whenever that time ends up in a timelessness, meet God. The ultimate aim for mankind is to become free from this earth and to go through all kind of different levels of existences and gradually learning more and more about that what has to be lost and more and more loosening oneself from that kind of a bondage, dependent on the conditions in which one is and the particular surrounding in which one happens to live. All of that will gradually be understood and there has to become that kind of willingness to give up. And the wish to give up depends on the sensitivity of a person. The more he is sensitive to the condition of someone else, the more he will understand what is really needed for that person and the more he will be able to understand what he himself can do in order to help to create conditions for that person actually to continue to grow. And, you might say, always coming in at the right psychological time.

I look at this group many times in sitting in Firefly House, and considering that what we have tried to do so far and looking at it historically a little and the different things we have done, part of which I have forgotten, and sometimes I am reminded by someone else and I said, "Oh, yes, that was at that time quite right." Yes, I do remember, but I don't really; it is not so clear any more because somehow or other many of such experiences have been exhausted and I've eaten them up and I really don't have any more

yourself for whatever you are and that for that reason, sensitivity has to play a part because whenever I am sensitive to someone else, that what I call selfish motivations of that what belongs to me, is put in the background and sometimes I want to kill it because it has no particular use any longer. It was right at the time when one grows up and it is right at times to be quite selfish and self-centered because one doesn't really know any better but once having experienced that, it is not necessary to repeat it too often, and the sooner you can get rid of that kind of central living, it will be by means of becoming sensitive to the life of others that gradually one's self-centeredness, egoism, vanity, and selfishness, will disappear. I say it will be killed because it has no particular reason to continue to live any longer.

This is in the nature of a reminder of Work itself, of seeing again and again what you can do with yourself as a tool, what it is that perhaps you understand already of yourself and seeing many times that the tool is not sharp enough. When you become more sensitive within yourself, the rate of vibration of your own tone starts to change. Whatever it is that is the tonality of yourself, because each person has a very definite tonality of voice, of the level of his being when he expresses himself, and by becoming more sensitive, that is more open and willingness to be flexible, willingness to change for the sake of encompassing more possibilities of existences, more realizations of forms of life existing besides oneself, and wishing to become known to them and knowledgable about them, one increases the potentiality which now exists and changes that what is potential as an insight in one's life into the actuality of an experience of living in a deeper living level than usually is assigned to a person who remains superficial. One must understand that in that sense, each person can help each other and that ultimately there is no particular reason to be grateful for being sensitive to someone because my sensitivity is matched by anyone else who is sensitive. If it reaches me, then it compensates for what I am sending to someone else. In that way God will help us if we actually wish to understand what is the meaning of our life and if a group as we some-

memory of them. But I know that all throughout and the question and the fact now of being here and here I sit on this particular day, perhaps on this particular day I will tell you a little more. January 31st was the day my father died. And February the second was the day that my oldest brother was killed. And the fourth of February was the day that my mother-in-law, that is Ilonka's mother, died. And so this period of my life every year has been extremely remarkable, always finding that perhaps there was a very definite reason that in the midst of this Aquarian section, these kind of things had to take place for me, and almost I would say with a sigh of relief that after the fourth of February I was free and that from that time until the middle of July this particular line of development could actually take place without too much interference of the different things which many times have retained or have interfered with the possibility of continuous growth. And so perhaps it is very appropriate that I tell you this on the first evening after those memorable days of my life have gone by for this year, and perhaps using that as a reason and maybe even as an excuse that you will understand how I now reminisce a little. Also looking over the totality of my life and seeing what still might come and what perhaps is in store, and without any wish to hurry and without any wish to be impatient, that I would keep on trying to tell, "Don't forget there is an aim which is worthwhile." And I do know that every once in a while Gurdjieff would welcome this particular attempt because I would almost say he is familiar with it. I have that very definite feeling, and that we wish to try to maintain it clearly with enough sensitivity, with enough clarity, and with honesty to ourselves, when that in relation to that each one of us perhaps at times can pray for the wish to maintain that on a certain level without doing any harm to any one of us, but wishing to Work together in this particular attempt.

I said discipline -- December, cooperation -- January. This time I said before, flexibility of your attempts, adaptation to the condition of others who are different, adaptation because of a wish of wanting to understand why they are what they are so that they in turn can understand you

yourself for whatever you are and that for that reason, sensitivity has to play a part because whenever I am sensitive to someone else, that what I call selfish motivations of that what belongs to me, is put in the background and sometimes I want to kill it because it has no particular use any longer. It was right at the time when one grows up and it is right at times to be quite selfish and self-centered because one doesn't really know any better but once having experienced that, it is not necessary to repeat it too often, and the sooner you can get rid of that kind of central living, it will be by means of becoming sensitive to the life of others that gradually one's self-centeredness, egoism, vanity, and selfishness, will disappear. I say it will be killed because it has no particular reason to continue to live any longer.

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times can envision, could actually exist for the benefit of most of us, perhaps not some, maybe not; perhaps some not as yet; perhaps some who have to learn a little more, and perhaps some who have already learned too much and are not further interested. Although there may have been something planted in them, they don't want to give the plant any further water. Sometimes even they think that the flower is enough, that there is no need for making food. Whichever way that goes in a general way, and whichever is the condition of oneself that one considers and contemplates every once in a while to see where one is in the direction of progress, The sensitivity again about that what one is and the willingness to be honest produces seriousness with an aspect which one never wants to lose any longer, when one once has tasted that what is the value of it. The value of a taste of seriousness is God. And one doesn't want to lose that when once you know what is meant by his absolute Father All-Maintainer.

I hope you can Work. I hope you can remain interested. I hope you will not be in despair. I hope that you can put two and two together in a very simple way that perhaps out of that, something can grow up and which even you could live, and if you do live in your Kesdjanian body, protect your sensitivity so that always ~~you~~ will have the possibility of an expression of an emotional kind, which as emotion, having such a power that it can penetrate into the possibility of a soul of someone else. That, as it were, will help encourage that soul when touched by your honest emotion for his growth, that what is aliveness and enables such a person to come to a conclusion that for him the potentiality always also could become actual. That is the love of mankind to wish for each other a certain level that the total burden of all suffering can be carried by many and that the strength of the number of people is the power of that number, creating a totality of an entity measured in three dimensions, both of time and of space. And in the acceptance of that three, space becomes spaceless and time becomes timeless, and we merge with the totality of all life existing everywhere, always, eternal,

omnipresent, omniscient, and mostly omnipotent.

Goodnight.

trans. Dorothy Prince
rough. " "
proof. Mollie Wolfe
proof.
proof.
Final.